

might close *the* doors of Thy mosques
 and say ^
 prayers." "Nay, nay," said the Lord,
 "Thou *ki*
 ' secrets *ani* I will keep *tjzine*" So God
 keeps the
 of the abysmal caverns of our iniquities
 and we
 and revel in the secrets of ^ the
 fathomless *de*];

His mercy.
 To crown all, God's mercy makes certain
 that a1
 must and will be saved ultimately. *ct*
 From His Love
 have all these beings been born; by His
 love created
 are sustained and into His love they
 proceed and i
 So declares the *Taittiriya Upanishad*. It
 is only a *qi*
 of time, of varying starting points, of
 varying *spe*
 progress, some coming to the goal
 sooner, some later
 by the shortest route (called *Devayana*
 by the *Rishis*)
 by the longest (called *Pitrayana*), but,
 all sure t
 the crown of Love and Righteousness
 which He, our]
 Father, is holding to p^ace on the brows
 of His *vici*
 children, who will then fully understand
 and realise
 they now rightly call their glorious
 liberty—that 3
 which enjoins on us to do right only for
 its own *sa*
 follow truth only for its own sake and
 love goodness

for its own sake, and not for any ulterior
reward or
of punishment. To give up even a single
soul as
hopelessly and irreclaimably sinful,
would repudiate
own act in creating it and run counter
to the whole
of His Government, If we had a
thousand voices a
thousand tongues, could we praise
God's pity for the f
could we describe His mercy for the
sinners, could we ex
His goodness for humanity, could we
acknowledge our
to Him ? If follows therefore that Hell
as a place pur]:
designed for eternal *punishment*, does
not and a
exist. God is love. Mercy and Goodness.
The hi
soul is an olspring of the Spirit of God;
and a Deity
can condemn His own issue to
everlasting suffering i
eternal hell, a G-od who cursed the
human race for th